

INTERNATIONAL COMPLAINT

WORLD REPORT TO THE  
TRAVELING COMMITTEE OF  
THE WORLD'S EXHIBITION 1904 U.S.A.

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*Original copy of the book*

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FINAL REPORT TO  
THE CHAPLAINS COMMITTEE  
CHRISTIAN REFORMED CHURCH U.S.A

INDUSTRIAL CHAPLAINCY  
by Rev. Allen Jay Hoogewind

Our world has been greatly changed by the Industrial Revolution of the last century. This is an age in which people are overwhelmed by structures and organizations bigger and more powerful than they are. The machine and automation has done much to improve the lives of people. However, dehumanization, injustice, personal disintegration, and moral decay has been part of the price our society has paid for industrialization. Even more significantly, the secularizing influence of the Industrial Revolution is a barrier which stands in the way of many having a redemptive, fulfilling relationship to God in Jesus Christ.

These problems present opportunities and challenges for the church of Jesus Christ to minister to people with the Good News of a crucified Savior and ascended Lord. Here the fullness of the Gospel can and must address itself to people at their critical need. Simply put the need is the fragmentation of life as a result of sin and the Good News is the redeeming and life fulfilling love of Jesus Christ. Our Calvinistic understanding of the wholeness of man, the completeness of salvation, and the sovereignty of God pervading all of creation calls us as a church to face these challenges which the Industrial Revolution has brought to the twentieth century.

George McLeod speaks most clearly to the relevancy of the Gospel to today's world. "I simply argue that the cross should be raised at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town's garbage heap; at a crossroad so cosmopolitan they had to write his title in Hebrew and Latin and Greek....at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died for. And that is what He died about. And that is where churchmen ought to be and what churchmen ought to be about."

Industrial chaplaincy is one way in which the church can meet the challenges for ministry in our industrial world. But it is only one way and not the only way. The "Industrial Mission" concept of ministry is another way to minister to our industrial world. Local church evangelism and social concern is another. I will speak to these avenues of church ministry later in this paper. I am convinced, however, that Industrial Chaplaincy is a necessary and viable ministry in which the Christian Reformed Church should endorse. In this paper I will raise and explore many questions with which our denomination should wrestle as it considers this new venture of ministry.

## I. WHY INDUSTRIAL CHAPLAINCY?

Why should our Christian Reformed Church endorse and ordain men (and possibly women) for this particular kind of ministry in the many industrial complexes of our society? This question must be

faced immediately because it is foundational to ever establishing this kind of ministry in industry. The question suggests at least three foci that must be addressed. One is the ecclesiastical questions of the nature of "church" and "ordination"? A second is the relationship of the local church's ministry and industrial chaplains. And a third is industry itself's need and response to Industrial chaplaincy.

A. Does the nature of "church" allow for "ordained" persons to serve in spheres outside the communal body Christians where a life of mutual nurturing can continue? Very simply, do ordained, full time chaplains have any Biblical-theological justification to be in industry? I can better raise the question than answer it. Let me share some of my thinking on it, however. The Church is made up of Christians whose sins are forgiven and whose lives are dedicated to growing in and serving Jesus Christ. At this level distinctions between "clergy" and "non-clergy", "ordained" and "non-ordained" are not significant. Each member of the church is to share in the ministry of the church. Each member is to be supportive of the others life and ministry in the world--which for many today is an industrialized society.

"And God called" some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry for the building up the body of Christ..." (Ephesians 4:11,12). This Scripture catches the importance of the ordination of some people who are called, prepared, equipped by God, commissioned, and blessed for specific ministries which in turn equip saints and challenge sinners to repentance. Ephesians 4 focuses on the inward direction of "ordained" persons to the body members of Christ's church. Matthew 28:18-20 and many other similar passages points to the outward "making disciples" focus of ministry as well. The prophets of the Old Testament and the New were heralds of God's truth and justice. Says Louis Berhof of the Old Testament prophets, they were "ministerial monitors of the people, interpreters of the law in its moral and spiritual aspects. Their duty was to protest against mere formalism, to stress moral duty, to urge the necessity of spiritual service, and to promote the interests of truth and righteousness." (Systematic Theology, p. 358.)

Existing Industrial Chaplaincy models have stressed prophetic, evangelistic, or pastoral emphases depending on the particular chaplain and his place of ministry, but each has a ministry from the church to the world and from the Lord through the world back to the church. In my judgement an Industrial chaplain is then one who in his ministry to the industrial world equips God's saints in industry for ministry in their setting and challenges sinners to repentance while calling attention to injustice, immorality, and sin. The Industrial Chaplain is the Prophet-Priest-King "Man of God" who speaks God's words of judgment as well as comfort, righteousness as well as love.

And this same Industrial chaplain as an "ordained" Man of God has a ministry back to those within the church. He is to equip the saints for ministry. His understanding, interpretation, and evaluation of the industrial society's need is snared by pastors, consistory, discussion groups, mission committees, etc. so as to be better equipped for ministry in this world.

The question can then be raised: does this perpetuate a notion of "church" where paid professionals called "Clergy Chaplains" minister in the name of Jesus and the "non-ordained office of believer" Christians can sit back? Why do we need more "spiritual specialists"? The question alerts us to the ever present danger of making the church the body of clergy and the "non-clergy" spectators to the work of the church, a more Roman Catholic notion of "church". To this my response is that the Industrial Chaplain does indeed carry on a specialized ministry in our industrial society, and his ministry must be viewed in the same way as other "ordained" ministries of the Lord. There is the reaching out aspect and the reaching back to equip the saints for ministry. It is my personal conviction that the church needs desperately today those whom God has called, prepared, equipped, and commissioned who then can interpret, educate, and facilitate the church in further ministry in our industrial society.

- B. This then raises the second dimension of the question: why have Industrial Chaplains? What is the relationship of the Industrial Chaplain to the Local Church? Or the question in another way, should not the local church be doing this ministry? I will assume that the local church is NOT doing an adequate job in ministering to the real and felt needs of its members. This assumption is not warranted in every situation. In Hamilton, Ontario the churches of the community have come together regularly to understand their industrial city's needs and respond to those needs in ministry. With some individual churches in Southeastern United States pastors and non-clergy persons (men and women) are volunteering time in part-time non paid ministries within industry to speak and minister relevantly to people in industry. Other pastors their services as police and fire chaplains and as hospital and emergency room chaplains to minister significantly in the urban-industrial world.

But for the most part we are still searching for what it means to minister effectively to an industrial world from the local church. The Industrial Chaplain is the extension of the local church's ministry into society. "The chaplain is a colleague of the local minister---not a competitor. He supplements and complements other forms of community ministry. No attempt is made to duplicate or to take the place of the local pastor or the more traditional means of worship and pastoral care. His approach is non-denominational, with primary concern for the individual and whatever concerns he has as he comes to his job" (Rev. Lowell Sodeman, Business and Industrial Chaplaincy, p. 19). On the local church level the interdenominational character of the Industrial Chaplain's ministry must be stressed and not the ministry of one given church who extends the call for this ministry. An Industrial Chaplain like other chaplaincy ministers as extensions of the church's ministry must serve his own church and denomination as well as others in communicating the needs and skills required to meet the needs of sinful people.

We might ask: why should we single out the arena of work and say that the church has a ministry here? Should not "ordained" persons also be ministering in recreation, entertainment, social work, criminal justice, mental health, ... ? The question of whether an "ordained" person should do these kinds of ministries is an ecclesiastical one (Is the ministry "spiritual" in character?) and one which our church must wrestle with. But the question of whether Christian ministry should be carried on in these areas of life is most affirmative as I read the Word of God.

C. This leads to the last focus of the question: why have Industrial chaplains? What is there in industry itself that calls for ministry by Industrial Chaplains? Many people are NOT eager for representatives of the church to enter the secular "jungles" of industry. The church does not belong here. It will get eaten up alive. Separation of church and state. We need no one to make corporation ripples, are some of the cries against industrial chaplaincy. Advocates of the labor force and advocates of management become suspect by the other group. The loneliness of Industrial Chaplaincy work is a deterrent which must be faced squarely. In other words, the industrial society is not begging the church to place chaplains in ministries in industry.

However, individuals within the industrial world are calling to the church to respond to needs they see that church can fulfill. Nearly every Industrial Chaplaincy program has its list of industrial executives and laborers who wholeheartedly endorse how significant their industrial chaplain has been to them. Of more importance than those who shout loudly for or against Industrial Chaplaincy is a look at the needs found within the business and industrial world which call for a representative of the Lord to address oneself to.

Personal problems, family problems, death, illness, accidents, employer-employee relationships... present opportunities for counseling. Rev. Lowell Sodeman in describing the Business-Industrial Chaplaincy model he is committed to and oversees as the Associate Director of Industrial Chaplains in the Southern Baptist Church says this: "Business-industrial chaplaincy is a non-denominational counseling-oriented serve to persons in business and industry; The focus is on the individual, his problems and his needs. Among these are such things as occupational discontent, boredom, apathy, alcoholism, drug abuse, tension rooted in insecurity or emotional disorders and financial, domestic and legal problems. Chaplains indicate that marriage and family counseling is a major part of their work. .... (The Chaplaincy program's) primary purpose is that of ministering to people at the point of their personal concern, at the place where they may determine to do something about it." (Sodeman, Business and Industrial Chaplaincy, P. 6,7)

Another kind of need has us consider Industrial Chaplaincy from a slightly different perspective. Racial and sexist injustice, institutional and structural injustice, immorality, poor job performance, dehumanization,.... present opportunities for the prophetic Word of the Lord. Industry is in need of the critic, the Medieval "court jester", or values clarifier, or really Old Testament prophet who is in but of the life of industry. The contribution of Industrial Mission of church ministry (see below for more details) has been to raise the awareness of Industrial leaders to its blind spots in justice and righteousness. An Industrial Chaplain who has developed his Biblical and theological understanding of industrial ethics, values, and people integrity is needed.

Opportunities exist for an Industrial Chaplain to respond educationally in developing human peoples self awareness, relational abilities, ethical and spiritual maturity, leadership abilities,.... The Industrial Chaplain as a facilitator to equip saints for ministry is a drying need in our industrial complexes. So that even though industry itself is not begging for Industrial Chaplains, the need is there.

## II. WHAT IS INDUSTRIAL CHAPLAINCY

After wrestling with the questions of why our Christian Reformed Church should consider Industrial Chaplaincy as a viable ministry to our industrial society, we should then consider what Industrial Chaplaincy is. What are its goals and purposes? How might it be defined and described?

A. Historically, the Industrial Chaplaincy movement in the United States is rising upon the decline of the Industrial Mission Movement. Parallels can be made back to the European continent in the past several decades as well. A balanced understanding of Industrial Chaplaincy must include an understanding of Industrial Mission.

Industrial Missions began in the United States in 1957 with Mr. Hugh White and the Detroit Industrial Mission. The Industrial Mission concept has developed in many other cities in North America. Its basic thrust is to unite church leaders from various denominations into a nonprofit, tax exempt "Christian" agency working for social justice in business and industry. It is therefore not an organization of chaplains who carry on individualized chaplaincy ministries in industry, but rather, a consultant agency which attempts to be prophetic in its ministry to labor and management.

To hear the specific goals for 1976 and the immediate years to follow of the Detroit Industrial Mission is to catch a glimpse of the Industrial Mission vision for the past 20 years. The DIM sees its goals as: 1) That of a PROPHETIC VOICE seeking to raise new questions with the workingmen and women of Detroit including the many contacts it has built up over the years in industry. 2) That of a THINK TANK providing the opportunity for people to gather together and reflect on what is happening in their work lives and on the world which is affected by their work and in turn affects their work. DIM can be an occasion for theological reflection and learning rooted in the experiences of work. 3) That of a TRAINING RESOURCE FOR THE CHURCHES where laity and clergy together can learn the skills for analysis and effective change in their work place whether the work institutions are local or reach to the ends of the earth." (Life and Work: Detroit Industrial Mission, Vol. 15, Number 4, Spring 1976)

The Industrial Mission concept included researching industry for the church to know what is happening, dialoguing with all levels of the Industrial society to develop trust and credibility, and consulting with industry as the prophetic arm of the church in pointing out injustices in equal opportunity, affirmative action, and developing human potential. The Detroit Industrial Mission is one of the few existing today which has much of a vision for what still can be done under the Industrial Mission concept of ministry. In April 1974 Industrial Missionist Scott Paradise wrote a paper Entitled "REQUIEM: A Personal Statement on the Decline and Fall of the Industrial Mission Movement in the United States." Said Paradise, "But the emergence of a new interpretation of Christianity which made sense of industrial life and the evolution of an industrially indigenous expression of the church did not take place anywhere. Looking back it now appears that the failure of this part of the strategy meant that the industrial mission movement could not survive, for only by success here could industrial missions create their own constituency that would support them in the long run from a sense of its own self-interest."



According to Scott Paradise then, what has been missing in the Industrial Mission concept are two things. One is no "interpretation of Christianity which made sense of industrial life" and second is no "industrially indigenous expression of the church". These observations are significant because unless an Industrial Chaplaincy program addresses these same questions, the ultimate "success" of this kind of ministry is likewise doubtful. For that matter, unless the church at large addresses the question, any significant ministry in an industrial world will face serious problems.

In my judgment, many existing chaplaincies today will some day run into problems because they are only attempting to bandage wounded people in industry without dealing with the more deep seated questions of how our Christian faith makes sense of the industrial world and how one addresses and lives Christianly in a world of corporations and businesses. Not all Industrial Missionists have agreed with Scott Paradise that Industrial Missions have not and are not wrestling with his questions. But the fact of the matter is, with few exceptions Industrial Missions are dying.

B. In an earlier report to the Chaplain's Committee I attempted to define Industrial Chaplaincy. I would like to include this definition in this report and explain upon it. For there was an element very much missing in that definition which is essential to understanding functionally and descriptively what Industrial Chaplaincy is. It is the part that I have put in italics below.

Industrial Chaplaincy, therefore, is a ministry of the Lord, FROM THE CHURCH AND TO THE CHURCH, in the person of the Chaplain as he addresses the needs of the whole person, as he addresses one's relationships to others, and as he addresses the work environment of an industrial setting. By separating this definition into its various descriptive phrases, we can better describe Industrial Chaplaincy and the Chaplain who is called to this responsibility.

INDUSTRIAL CHAPLAINCY IS A MINISTRY OF THE LORD. It is not simply a humanistic patchwork repair of broken and fragmented people. It is rather a ministry of the redemptive, healing, comforting, just, and righteous love of God to people who are hurting in their hurting circumstances. The Chaplain performing this ministry is more than a psychologist, sociologist, or ethicist responding to human need with this kind of ministry, but he is a "Man of God" with sensitivities to psychology, sociology, morality, and ethics as he both speaks and demonstrates the Will of the Lord in today's world. The identity of the chaplain as one called, equipped, and commissioned by the Lord is essential, I am convinced, to both the person engaged in the work and to those with whom he works (even though I fully recognize that make the prophetic identity asource of ridicule). Industrial Chaplaincy is a ministry of proclaiming redeeming love in a non-sermonic way; it is a ministry of demonstrating the care and concern of the Lord to people in life's marketplaces; it is a ministry of enabling God's people to live out of the redemptive wholeness of life in Jesus Christ; and it is a ministry of challenging injustice, sin, and apathy as the Lord's spokesman. Later in this report I will define more carefully the prophetic, priestly, and kingly character of the Industrial Chaplain as a "Man of God".

INDUSTRIAL CHAPLAINCY IS A MINISTRY FROM THE CHURCH AND TO THE CHURCH. One of the crucial questions we must ask about the Industrial Chaplaincy program is its relationship to the body of Christ--both locally and universally. Earlier in this paper I raised questions concerning the nature of "church" and "ordination". I am convinced that Industrial Chaplaincy must be part of an ebb and flow relationship. Gods people have in this world if it truly is a ministry of the "church" and if we take "ordination" seriously. By this I mean that the church exists in this world to be expended on the world as ambassadors of Jesus Christ. In this way, Industrial Chaplaincy is an extension of the ministry of the church to our world. If this is the "flow" character of the church, the "ebb" character would have us learn something from the world THROUGH THE EYE GLASSES OF FAITH AND FAITHFUL MEN OF GOD as the church. Our industrial world needs understanding, interpretation, and evaluation by people, ordained and non-ordained, to discover "the glory of God in His Universe" and to "discern the spirits to see if they are of God". The Industrial Chaplain becomes one of the facilitators of Gods people, the church, in understanding, interpreting, and evaluating our society.

As a ministry from and to the church, Industrial Chaplaincy is inter-denominational rather than non-denominational or mono-denominational. To those in industry the Industrial Chaplain's ministry is not an extension of a particular congregation or denomination, but as Chaplain, he represents the whole church of Jesus Christ. Even his ministry back to the church can not ONLY be to one congregation or denomination (even though he has a priority ministry to those who call, support, and endorse him). Having said this, it must be also said with clarity, the Industrial Chaplain must have his own identity together doctrinally, denominationally, and within a local congregation if he is going to weather the challenging ministry he has to industry.

INDUSTRIAL CHAPLAINCY IS A MINISTRY THAT TAKES SERIOUSLY THE PERSON OF THE CHAPLAIN. Industrial Chaplaincy programs have generally been male oriented, but it is being more and more recognized that women chaplains are as needed as men chaplains. Our denomination will have to come to a different conclusion regarding women in office before we can consider "Ordained" women chaplains, but I am convinced that part of our consideration on Industrial Chaplaincy take seriously the place of women--"ordained" or "non-ordained" in these positions of ministry.

Who the chaplain is, how he (the generic pronoun) perceives himself, and how he puts together a ministry that is congruous with his personality, his talents, the work situation, the needs of those to whom he ministers, and the church he serves is what will make his particular industrial chaplaincy work. The Chaplain must know himself, what his strengths and weaknesses are, what he can do and what he can not do. Although he has a support group both within the industrial setting and within the church and denomination he serves, his ministry is quite uniquely his own. He can not hold his piety or doctrinal beliefs up as evidence of his commitment, but the genuineness and realness of his commitment must demonstrate his authority as a "Man of God". The chaplain must be adept in many of the basic skills of pastoral ministry. Counselling using listening, evaluating, analyzing, clarifying, communicating skills, teaching using leader-

ship, motivation, organization, planning, creative dreaming, and implementation skills, challenging and proclaiming using Biblical interpretation skills, ethical sensitivities, and moral awareness are some of the words to describe the various kinds of expertise that an Industrial Chaplain must have developed within himself. He must understand the dynamics of personality, of social relationships, of groups, of formal and informal structures and of formal and informal lines of communication. He must be informed about styles of leadership, and management, organizational principles, and institutional bureaucracy. He must be open for learning new experiences and new things about himself. He must be able to translate the Gospel to the street language of the people he serves and be true to himself. He must be able to conceptualize what his ministry might be, translate the concept into program and finally evaluate its success or failure. The key to Industrial Chaplain is very much on the person himself who is the chaplain.

INDUSTRIAL CHAPLAINCY IS A MINISTRY TO THE WHOLE PERSON. The mental, social, physical, emotional, and spiritual dimensions of a human being interplay and interdepend on each other in life. Rev. Jack Clack in describing his ministry to the people in feed mills and chicken farms of Russellville, Arkansas points out how the spiritual ministry of an industrial chaplain is essential to much of the counseling in the related areas of people's problems. The National Association of Mental Health cites mental and emotional disorders as being the cause of eighty to ninety percent of all industrial accidents. So that most major problems faced in industry are people problems, not technical problems, and these problems frequently are spiritual and ethical in nature. The Industrial Chaplain is called upon to give assistance in the wholeness of their life.

INDUSTRIAL CHAPLAINCY THEREFORE IS A MINISTRY TO THE WHOLE PERSON IN HIS RELATIONSHIPS TO OTHERS. The family, other workers, employers and employees, friends, and enemies all interplay upon a person's life. The Industrial Chaplain, by virtue of being in the environment where the person spends much of his time under stress, has a ministry to people in their interrelationships. The faith, hope, and love message of the Gospel addresses people most directly in the restoration of relationships. Chaplain Clinton Grenz, the initiator of the United States Army's pilot Industrial Chaplaincy program, emphasizes the ministry of the Industrial Chaplain is a "ministry of reconciliation". "The chaplain of an industrial chaplaincy program must carry his Christian ministry deep into the problem solving of employees problems. An industrial chaplain must wear many different hats to become many different things to many different people. He must seek to reconcile management and labor. He must communicate to workers with problems in a Christian way. If a chaplaincy program is given open leeway to operate and is available to all types of employees and management, it will show that industry is ready and willing to help toward the welfare of their most important product--employees." (Master of Divinity Paper, Chaplain Clinton Grenz, p. 21,22) Even though the chaplain is neither pro labor nor pro management but rather pro people, he has the responsibility to counsel, enable, clarify issues that separate people.

AND FINALLY INDUSTRIAL CHAPLAINCY IS A MINISTRY THAT ADDRESSES THE INDUSTRIAL SETTING OF THE PEOPLE TO WHOM HE SHARES HIS MINISTRY. The Prophetic character of the Industrial Chaplain must be clear as he

ministers in the industrial world, for so many "people problems" arise out of the injustice, dehumanization, and inequities of the industrial processes. The Chaplain must know the forces at work in labor unions, corporation bureaucracy, management, etc. so that he may not only be used for healing in peoples lives but also be used prophetically to challenge causes for sin and sinful expressions. An article from NIM BRIEFS (December 1970) entitled "One More Time Now: Do we need Industrial Chaplaincies?" the emerging Industrial Chaplaincy program of the Southern Baptist Church was challenged to consider more seriously this prophetic emphasis. Seven years ago these words were written and need still to be heard today as well.

"It would appear from a reading of the literature and from conversations with industrial chaplaincy people, that the movement, if it can be described as such, remains personalistic and one to one in its conception of its role. That is to say, the industrial chaplain does not see himself as a critic or a prophet but rather as one who deals with the personal problems of individuals, usually lower level employees, whose personal hang-ups are become so serious that they are unable to function effectively in the industrial setting."

"The Church must continue to have a concern for souls; that is a deep compassion for and desire to serve those who are hurt, broken or wounded by their experiences in this life. At the same time, the gospel imperative seems to call for scrutiny of the processes and structures of society by which men and women and children are broken. This aspect of ministry is strikingly lacking in the industrial chaplain movement." This is still true today in 1977 even though many Industrial Chaplains are awakening to this need and are addressing it.

"A faithful Church will seek ways to combine its traditional concern for individuals and structures in all the sectors of modern life. This must be a particular priority in the economic sector. The danger is that we will fall into mindless social activism or narrow visioned "care of souls". In either instance people and the society go further down the drain. The need is for a fully rounded ministry to all aspects of human need. We are terribly short of models of this kind of action."

"If the Church is to minister in the area of industrial production and economic decision-making it will need to create agents and structures which can be instruments of change at the most basic level. It should be obvious to any ethically sensitive observer that our system of production and distribution is faulted at its core. That is, it is unable to arrest the process whereby the rich become richer and the poor continue in their misery. A cursory scanning of the current data indicates the continuing presence among us of malnutrition, of unemployment and under-employment (i.e., grossly inadequate incomes on the part of many who are fully employed), of the unavailability of medical care and legal advice for significant segments of the population not to mention the entrenched racism in the structures of society."

The author of this article is unknown to me but he puts his finger on a significant part of the ministry which Industrial Chaplains by in large today do not address. Yet, it is part of the definition of Industrial Chaplaincy we within our Reformed faith must consider.

## THE PROPHETIC ROLE OF THE INDUSTRIAL CHAPLAIN

To define the responsibility that an Industrial Chaplain has as a prophet of the Lord in industry is to ask first of all what is a prophet and what does he do. For if a prophet is simply a preacher delivering sermons to audiences of workers in industry, in most cases he will not be allowed to work in the industrial scene. Of if being prophet means means being evangelist who is primarily interested in and actively working for saving souls for a particular church of denomination, only a few already Christian organizations will hire him. There is no question but that the prophet is a preacher or an evangelist and the Industrial Chaplain might engage in preaching or evangelism, but these are not his primary tasks as a prophet of the Lord.

A study of the Scripture reveals that the prophets in the Old Testament were people clearly identified by the Israelites as "men of God" or "messengers from God to people". Sometimes they spoke to Gods people; sometimes their words were heard outside the covenant community of believers. Louis Berkhof describes these Old Testament prophets as "ministerial monitors of the people, interpreters of the law in its moral and spiritual aspects. Their duty was to protest against mere formalism, to stress moral duty, to urge the necessity of spiritual service, and to promote the interests of truth and righteousness." (Systematic Theology, p. 358.) Their ministry as representatives of the Lord often called them into the marketplaces of injustice and inhumane practices to be pastoral to the brokenhearted and despairing and confronting with all the authority of the Lord to the causes of injustice, sinful unrighteousness, and social evil. They were not officially connected to the structure of the organized temple "religion" even though they were parts of schools of prophets who sought to know the will of the Lord. They had the freedom to be the Lord's spokesmen in the marketplaces of kings palaces, farmers fields, shopping centers, and even the temple itself.

Jesus Christ is the fulfillment of the Old Testament prophets. As our Chief Prophet, he does not deny their ministry but rather affirms it and gives it God's fullness of meaning. Reconciliation, righteousness, justice, truth, restored relationships between God and the human being by faith and between people and people in Jesus Christ are some of the realities of life Jesus Christ as a Prophet was about. G.C. Berkhouwer makes this significant point as well. "We have no objection to those who emphasize His(Jesus') prophecy, but we do object to the fact that they lift his prophesying from the totality of his person and work and formalize it into the proclamation of a 'religious truth'. ... He did not come merely to proclaim a generalized Kingdom of God. ... In his prophetic office he is (emphasis mine) also Immanuel: God with us. Thus he taught with authority, yet being submissive and dependent. The people were deeply impressed by Christ's authoritative appearance, but still they did not comprehend the full extent of his prophecy. ... His doctrine was diametrically opposed to the barrenness of the doctrine of the Pharisees and Sadducees, basically because he could say, 'My teaching is not mine, but his that sent me'(John 7:16). From this originated his authority, which was the authority of God who spoke through him." The Work of Christ, p. 68-69)

This all too brief piece of Biblical-Theological reflection provides the framework to understand the prophetic character of the Industrial Chaplain. The Industrial Chaplain is a modern day prophet of the Lord in the same way the Old Testament prophets were in their day and more particularly in the affirming and fulfilling way Jesus Christ is our Chief Prophet. He, therefore, is a "man of God" who conveys his authority from God through his Biblically worked out convictions on ethics, interpersonal relations, personality, societal structures, family, justice (and therefore injustice), ultimately the full orb'd Gospel... It is therefore important that his identity as "chaplain" or "industrial pastor" or "plant minister" be that of one identified as a man of God. He IS the prophet of God who counsels; he is the prophet who calls people & industry to struggle with their sin of injustice; and he IS the prophet who interprets back to local congregations how to see and serve God in a maddening world. Functionally, I would like to describe the prophetic character of the Industrial Chaplain in three ways.

First of all, he is a prophet in his pastoral counseling work. His responsibility is to help people clarify their values and deal with their problems from the perspective of God's righteousness. This in itself is a prophetic task. An Industrial Chaplain may or may not go on to present the fullness of Jesus Christ through faith depending on the circumstances, but ultimately he is working from the full orb'd Gospel perspective. Whether those who receive counsel accept the prophets ministry as from the Lord is ultimately the work of the Spirit, who he is as God's messenger and what he does is a prophetic ministry. Certainly there are "priestly" and "kingly" aspects to the pastoral counselor role of the Industrial Chaplain, yet the "prophetic" element is essential to being an effective pastoral counselor. For then in a one on one encounter, the Industrial Chaplain, much like the Old Testament prophet "protects against mere formalism, stresses moral duty, urges the necessity of spiritual service, promotes the interests of truth and righteousness." (Berkhof, Systematic Theology, p. 358)

Secondly, the Industrial Chaplain is a prophet as a spokesman of the Lord to the entire industrial setting. Dr. Hugh Koops in a paper he presented several years ago on Industrial Chaplaincy writes: "He must bear witness to the employer, employee, and their interrelationships. His task is not only to comfort but also to challenge. He will evaluate the cost of production not only in terms of raw materials and man hours, but also in terms of impersonalization and dehumanization. There may even be times when he will contribute to the workers discontent, that they may see how close to the brink of hell they can be driven by the 'principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness' with which they wrestle." (Koops, Industrial Chaplaincy, p. 3) A large corporation is a delicately tuned conglomerate of people which tries to work as a well oiled, impersonal machine. Most people within the system, however, have feelings and problems and for the most part feel trapped by the structure. It is not the prophetic task of the Industrial Chaplain to oil the machine, but rather to challenge the system so that the will of the Lord for the lives of people may be met.

And thirdly, the Industrial Chaplain is a prophet of the Lord in ministering to local churches and denominations with the insights and abilities God has given him in his setting. The Industrial Chaplain both serves the Church of Jesus Christ in industry and in the local



congregation or denominational setting. In performing this prophetic ministry back to the church, I am convinced that he can not nor should not limit himself to his own personal church or denomination, even though it is with his local church and denomination that he has his primary emphasis. This makes the Industrial Chaplain not merely another person for pulpit supply, but rather, he is a "Man of God" with unique insights from whom the congregation of believers seek to hear the Lord speak to them. To the "Church" he is an interpreter of values in a mixed up society. He is a healer of broken lives who then can effectively communicate the skills and resources necessary to bring healing and reconciliation. In conversations with hospital, military, and campus chaplains, it has been my discovery that they are wrestling with questions that the local congregation will wrestle with in the future. And often the local congregation is ill equipped to wrestle with the questions without the prophetic insights of these men of God on the front lines of "extension ministries". My plea is that the church at large use the resources of our modern day prophets.

### THE PRIESTLY ROLE OF THE INDUSTRIAL CHAPLAIN

Intertwined in this prophetic character of the Industrial Chaplain is his priestly (and kingly) character. The Industrial Chaplain is a Shepherding pastor as he ministers to industry.

The Pastoral or Shepherd identity with which the chaplain performs his ministry is crucial to being a priest. The author of Hebrews deals extensively with the priestly character of Jesus Christ which in turn clarifies the Industrial Chaplain's priestly role. "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Hebrews 4:15-16)

Certainly Jesus Christ is our great High Priest at this point. His self-sacrificing life and finally his atoning death is at the heart of his priestly work. But we read that Jesus is in constant intercession before the Father today as part of his ongoing priestly work. And Jesus described himself as the "Advocate" before the Father on Paraclete. Louis Berkhof describes the Paraclete as "one who is called in for aid; one who pleads the cause of another and also who gives him wise counsel" (Systematic Theology, p. 401.) Other Scriptures describe Jesus priestly work in terms of a "Shepherd". When we unite the Paraclete-advocate description of Jesus with his Shepherd-Pastor model (who both tends the ninety-nine and seeks after the lost one), we begin to understand the priestly characteristics of every one who is called a "Christian". However, it is the pastoral care ministry of those engaged in the ordained ministry of the church is clearly identified.

*that the priestly role*

The pastoral ministry of comforting, healing, reconciling, caring for people in their hurting world, and recovering of spiritual sight to the spiritually blind is part of the description also of the Industrial Chaplains work. He is an ambassador of Jesus Christ who is present to sympathize with men's weaknesses, to understand him and his temptations, and to lead them with confidence to the "throne of grace, that we may receive mercy and find grace to help in time of need." The Industrial Chaplain like his parish colleagues is a "pastor" and pastoral care is one of the most significant aspects of his work.

## THE KINGLY ROLE OF THE INDUSTRIAL CHAPLAIN

Just as with the prophetic and priestly character of the Industrial Chaplain, the kingly character of the chaplain focuses on Jesus Christ. Jesus came to usher in the kingdom of God where a redeemed people of the Lord by faith were called to be the agents of the kingdom and where the whole creation was to be its domain and where God in Jesus Christ reigns supreme. Much has been written and spoken about the kingdom of God which I choose not to deal with here. But two vital elements of the kingdom and kingship are very significant as we consider the kingly role of the Industrial Chaplain. One is the concept of "authority" and the other is the concept of "servant".

Jesus proclaimed "as one having authority"; he taught "as one having authority"; he healed "as one having authority". Essential to the ministry of Jesus Christ was the authority to which he could appeal and from which he could minister. He himself made it clear that his authority was not his own, but came from his Father in heaven. The kingly character of the Industrial Chaplain comes from the same authority that Jesus Christ entered his ministry. For the authority is ultimately from the Lord. Righteousness, justice, morality, love, compassion, hope, and faith take their definitions for life not from the world around us. The self disclosure of God in the Word, Jesus Christ, and the Written Word, the Bible, has the Industrial Chaplain exercise his kingly office as he appeals to and derives his direction from the authority of the Lord. Many people will not submit to the authority of the Lord as the Chaplain engages in his work, but the Chaplain who is faithful to His Lord Jesus Christ must appeal to the authority of God for his ministry.

This authority motif has to be seen against a second concept of the Kingdom of God, and this is that those who exercise their kingly ministry do so as a "servant". Jesus emphasized that those who are greatest in the kingdom of God shall be SERVANT. This message was so contrary to the ideas most people around him had and so contrary to the ideas of our society as well. Jesus himself emphasized this servant ministry by washing the disciples feet and by dying on the cross. The Apostle Paul called himself "a servant of Jesus Christ". The Apostle Peter's exhortation to elders to "not lord it over the flock" again emphasizes the "servant" ministry as exercising the kingship of Jesus Christ. The Industrial Chaplain is also a servant both of the Lord and of the people as he ministers in the industrial world. He does not have rank and power in the world's sense of the term, but he is the serving enabler of the Lord for demonstrating and proclaiming the Kingdom of God.

## MODELS OF INDUSTRIAL CHAPLAINCY

Industrial Chaplaincy has taken many forms or shapes in its young history. Each individual chaplain is ultimately to develop his own ministry which utilizes his abilities and interests and which addresses the needs that are posed within the industrial setting. In order to understand the various kinds of industrial ministries in which a Chaplain could engage, I will describe a number of models of Industrial Chaplaincy. These models are often adapted to the individual style of the Chaplain and are often found in combination with each other.



1. Pastoral Counseling model. Most industrial chaplains today engage in a ministry of pastoral care and concern as the primary emphasis of their ministry. According to statistics furnished by the National Institute on Alcohol Abuse and Alcoholism, nearly 10 percent of any labor force are workers with problems crippling their job performance. People bring their problems to work with them from home and other relationships and face additional ones within the work setting itself. These problems cover the whole range of resentments, frustration, fear, anxiety, inter- and intra-personal relationships. The boredom, stress, meaningless, and injustice that people experience at their jobs compound the inward struggles they are experiencing. An industrial engineer best summed it up when he said, "We have very few technical problems, just PEOPLE PROBLEMS". Industrial Chaplains have experienced that these "people problems" are generally morally, ethically, and spiritually defined.

Rev. Lowell Sodeman defines the business-industrial chaplain as "an ordained minister approved by his denominational endorsing agency. He is equipped by experience, attitude, and training to offer pastoral counseling in a business or industrial setting for persons of all religious faiths as well as those who claim no church affiliation. He sees his ministry as an example of God's care and concern for all persons. By his words and deeds he goes to persons where they are and as they are." (Sodeman, Industrial Chaplaincy, p. 18)

The Pastoral Counseling model has the chaplain circulating throughout the industrial complex(es) in which he is working and meeting with ALL people of the complex--from management to labor, office staff to custodian staff. On the job encounters lead to other times of more indepth counseling. Sometimes referral ministries or group therapy are necessary. Southern Baptist Industrial Chaplains are advised to seek the following objectives in counseling with others. "--an understanding of the basic problem; --insight into the causes of the difficulty and a willingness to face up to them; --a broadened range of interests; --establishment of worthy goals which see beyond the immediate moment; ---attainment of a quality of religious faith that will enable the individual to function satisfactorily." (Sodeman, Industrial Chaplaincy, p. 24)

2. Ministry of presence. This model of ministry is most often associated with the Pastoral Counseling model, but some Industrial Chaplains have made this their model almost exclusively. The Ministry of Presence model is a "man of God" on the scene to basically learn about people, their problems, and the structure of industry. The Industrial Chaplain demonstrates his interest in the people by being around and engaging in small talk. Some crisis counselling takes place. Occasionally the Chaplain will be a mediator to relational problems that exists. His presence in the structure allows the chaplain to learn the injustices and inequities of an industry. It is my conviction that this ministry of presence is inadequate apart from being combined with other models of ministry, but absolutely necessary if any other model of industrial chaplaincy is to be successful.

For many years the Industrial Missions(not chaplaincy) of Detroit, Boston, Chicago, etc. used a model like this to determine what the real needs of the industrial society were. The information that was certainly helpful for the Church to learn more about the dynamics of industrial life, but very little real ministry took place. Likewise

many part time, non paid chaplains look at their ministry as a ministry of presence. By spending up to a day a week in an industrial setting, a local pastor has opportunity to display an interest and concern for people in industry while learning about the industrial context of his congregation. The ministry potential for this model of industrial chaplaincy is minimal but the learning potential about needs is great.

3. The Prophetic Model. This model of industrial ministry has had two different emphases in the past. One emphasis is found with the Industrial Mission concept of ministry which has been described above. Basically, Industrial Missions have created an agency of Christian theologians, ethicists, sociologists, and industrialists to come to industry from outside industry itself and enter into dialogue with people to determine injustice, inequity, and other forms of sin. Several large corporations responded to the approach of the Industrial Missionists and racism, sexism, and affirmative action took strides forward. However, many smaller corporations and businesses were too threatened by the ministry to ever engage the Mission to do their ministry. Recently, the United States Federal Government has been enacting laws forcing industry to internalize many of the functions that Industrial Missions have been doing for years. This has resulted in a diminished need for the Industrial Mission program.

The introduction of the "Prophetic Chaplain" is relatively new. I know of only one in Hamilton, Ontario. Here the local area churches banded together to hire a man to become the church's prophet in industry. The Chaplain is an advocate for human and just treatment of people. He is an interpreter of Christian theology to the "jungles" of industry. He is not nearly as concerned about individual problems or soul salvation as he is about the causes of injustice in industry. Said Ray Gostelow, the Prophetic Chaplain of Hamilton, Ontario: "It's our business to assist and encourage these christian laymen to be even more effective in their christian witness, within industrial organizations. We must try to help them in the complexity of decision making, to interpret christian ethics." (Report-Hamilton Ministry in Industry, p. 8)

The Prophetic Chaplain has a responsibility to minister to the church as well as to industry. I described this ministry above under the Prophetic role of the Industrial Chaplain. As a Prophet, he is the interpreter of the industrial world to the church so as to enable the church to more effectively minister to people.

4. The Preventative ministry model. The Industrial Chaplain who uses the preventative model of ministry also is engaged in other models of industrial chaplaincy. It is therefore a supportive ministry model much like that of the "Ministry of Presence" model. In the preventative model the Chaplain maintains ongoing relationships with all levels of industry. He is sensitive to peoples problems, he is alert to injustices and inequities, And he attempts to establish ministries which prevent problems and injustices to occur. This model of ministry is more educative than pastoral or prophetic. Training sessions on moral, ethical, and spiritual values may be held with management people. The education of counseling skills or human relation dynamics or inner self fulfillment is part of this model. Developing better lines of communication and interrelationships has the Chaplain look at how to take away the occasions for difficulties and problems to arise.

One military Industrial Chaplaincy program in Sacramento, California has developed a "para-counselor" network of non-paid, but recognized people within industry who may be called upon by anyone in the military depot for help. The "para-counselors" are the extensions of the chaplains ministry to people that normally would not come in to see a chaplain. The Chaplain is the equipper of these people in skills appropriate to their ministries. Other kinds of preventative ministries within this model might include seminars and retreats on specific needs. Marriage enrichment, parent effectiveness training, loneliness, grief, sexual identity, retirement, job identity crises, all provide areas of self development in which the redeeming grace of God is significant.

5. The Evangelistic model. The purpose of the evangelistic model of industrial chaplaincy is to win people for Jesus Christ and then to equip the new converts for continued evangelism. Preaching sessions in industry, soul saving counseling sessions, and Bible Studies for the purpose of growing in Jesus Christ are many of the activities of the Industrial Chaplain who engages in this model of ministry. Very frequently, this model of ministry is introduced because the President of the corporation and most of the high level management people want to have a truly Christian industry. In Saginaw, Michigan for instance, the Severence Tool Company begins each day with a worship service in the chapel part of the building. An altar call is given to everyone to dedicate his life anew to the Lord. All employees--Christians and non-Christians--are expected to attend chapel. Chaplain Dave Martin has had a different kind of Evangelistic industrial chaplaincy in the Ford Motor Company since the early 1940s. His emphasis has been to gather people together in small groups & preach. The emphasis in this evangelistic model of ministry is on the salvation of Jesus Christ and not generally, on getting employees to a given church or denomination. Christian "businessmen" or "working person's" luncheons and dinners are an outflow of the industrial chaplain's ministry. Local clergy who are of a clear evangelical (and most of the time fundamental) conviction are invited to share in preaching or Bible Study aspects of this ministry. It has been my observation that the Evangelistic model all by itself is totally unacceptable in all but a few industrial settings. And these are the ones where most everyone is Christian in the first place.

6. The Public Relations Model. The Industrial Chaplain who perceives his ministry as a Public Relations person is one who makes visits on hospitalized employees, grieving families within the industry, and other appropriate people as the official representative of the industry. He becomes the "spiritual" spokesman of the company. He is called upon to communicate the values and ethics of industry to the community, the church, and the home. He is a liaison person between industry and church, industry and helping professions, industry and government, industry and ..... The Industrial Chaplain who zeros in on this model of ministry is 1870 on an ego trip and is horribly misused by industry. However, every industrial chaplaincy program has elements of the public relations model in it. As the chaplain representing an industry or industries, a certain amount of public relations between industry and outside groups need to be nurtured. One of the essential areas of public relations is with the "church" community. "A chaplaincy program can be valuable in interpreting the industry to the community and the community to the industry. It should create good will for the industry and provide the community

with resource persons available to community organizations, schools, and churches. The chaplain is often invited to speak to civic clubs, business and industrial groups, and church functions. Clergy and the people of industry need to talk to one another, to understand one another. When they fail in this, both groups lose. Often this failure is the result of the clergyman's lack of understanding of the complexities of modern business and industry." (Sodeman, Business and Industrial Chaplaincy, p. 10)

7. The Model Action Program of the United States Army Darcom Division of Industrial Chaplains. I have described this model in greater depth in an earlier report, but will outline it here to describe a full orbbed, staff ministry of Chaplaincy. The model described below is that of the Sacramento, California Army Depot Industrial Chaplaincy.

The Model Action Program's expressed goal is: "The Industrial Chaplaincy is designed to assist employees, military and civilian, in their quest for congruity and wholeness in life. Influences from the sacred as well as the secular impact upon the individual's development as a whole person. Efforts concentrate upon rejection of that which dehumanizes and accepting that which enhances life situations." A staff of a chaplain, chaplain's assistant, psychologist, secretary, and marriage counselor operate together in the Chaplain's department of this industry.

The total program of ministry is divided under five areas: 1) Pastoral Care and Counseling in which a) orientation of both military and civilian employees, b) visitation in the work areas, homes, and hospitals, and c) Counseling of all kinds takes place (Alcohol & Drugs, marriage & family, personal problems, religious questioning). 2) Preventive ministries in which a) Civilian training in communications, counseling, and values, b) Human Self Development, and c) Para-counselor ministries are a part. 3) Redemptive ministries in which a) Weekly Bible Study Groups, b) quarterly prayer breakfasts or luncheons, c) retreats and Christian fellowship activities, and d) religious services on significant days are included. 4) Community Relations with a) local churches (clergy day, ministerial alliances, growth seminars), b) domestic Action Plan, c) radio and television, d) church service bureau and ministerial alliance, e) rehabilitation facilities, and f) alcoholism councils being some of the areas of ministry. And 5) Administrative ministry which focuses on a) a ministry by mail to incoming personnel, sick or hospitalized employees, crises situations, or retirees, b) establishing and maintaining a budget, and c) keeping records and statistics.

Very important to the operation of this full orbbed ministry is the full endorsement and requirement of the government to have chaplains within the context of the military industrial setting. The Chaplaincy department is responsible only to the Commanding Officer (or president of the industry) and works in close cooperation with other departments in the organization. An "Employee Assistance Program" policy statement which allows employees and their families to receive help from the various helping professions (including the chaplain's department) is essential to the carrying out of this ministry. It is my observation that a ministry as expanded as this one would be very difficult to implement in civilian industrial settings. The key to its success would have to be in the general acceptance by everyone, and especially high level management, to the industrial chaplaincy concept.

8. Part time, non-paid chaplaincy models. Part time industrial chaplaincies are springing up in many places. Christian business or industrial leaders in high levels of management will call their pastor or other gifted clergy person and ask if he/she will minister in their places of business or industry. Pastors and other concerned Christian leaders are also taking the initiative to approach selected industrial complexes and attempting ministries. Police departments and fire departments, hospitals, crisis intervention centers, and other similar civic services are engaging clergy to share in what might be properly called "industrial chaplaincies". A brief description of these ministries below will identify only a few of the many ministries in which Industrial Chaplaincy can take place.

a. Shopping mall and store chaplaincy. An office set up in a shopping mall for counselling provides the setting for a number of volunteer clergy to minister to employees and patrons of the stores. The counseling center is to be staffed by local Christian clergy and non-clergy personnel throughout the opening hours of the mall. At least one full time paid person-ordained or non-ordained is necessary to organize the ongoing ministry of those volunteering their time. A visitation program to identify the chaplains to the employees of the various stores is also necessary. Mrs. Nancy Knight is a chaplain, for instance, at a Department Store in Roanoke, Virginia. "A friendly smile, genuine concern for people and time to listen are what Nancy Knight is armed with when she goes to Miller & Rhoads each week. The morning begins by visiting each floor so that most employees know that the Chaplain is in the store and available if needed. Since most employees have lunch between 11:30 and 12:30, Nancy can be found in the lounge visiting and chatting informally over coffee. There is also a private place available for those who have problems they do not wish to discuss in their own department or the lounge." (The ICM Communique, October, November 1975 issue, p. 1)

b. Industrial plant chaplaincy. The volunteer industrial chaplain pleagues a certain portion of the week (generally a half or whole day) and becomes the chaplain to a designated group of people. By regularly circulating among the work force and entering into appropriate conversations, the chaplain develops a relationship of trust and confidence where counseling, sharing the Gospel, and challenging injustice are very much accepted. Rev. Herbert Fisher is such a pastor at the Virginia Electric and Power Company. "On his weekly visit, he makes his rounds through the various departments. He's usually on the platform in the late afternoon to see the crews coming in from the field and occasionally will stop by a construction site to say, 'Hi'."

The Reverend Fisher's yellow hard hat was not chosen by chance. He wanted to avoid any association with management. His only instruction from Vepco are that he can not interfere with work and must wear his hard hat.

He is available upon request for counseling after work hours. He also visits district employees who are sick, hospitalized, and in mourning." (The ICM Communique, August, September 1976 issue, p. 3)

c. Crisis Center Chaplaincy. Many communities have crisis centers which use volunteers to minister to people who attempt suicide, are trapped by drugs, alcohol, finances, family and personal pressures. Clergy are often asked to train the staffs of these ministries as

well as participate in the counseling ministry. The range of problems at a crisis intervention center is wide and referral counseling to more qualified people is often suggested. Three basic ingredients of the crisis centered ministry are 1) identify the problem(s), 2) consider alternatives, and 3) implement constructive action. Although this kind of ministry is not directly related to an industry, it is one that many people of ministry turn to in stress and difficulty.

d. Police Chaplaincy. The need for chaplains within police departments is especially acute today. "From the time a police officer first pins on their badge until the day they put their uniform away for good, they will experience and live with a phenomenon known as POLICE STRESS. Many academicians and physicians believe POLICE STRESS manifests itself in such PROBLEMS as : alcoholism, divorce, physical and mental disabilities, and in some extreme cases-suicide. What are these stresses and what causes them? Two types of Stress Categories are. 1. Internal stresses. a) Rotating shifts; working nights, weekends, holidays. b) Court Sessions on their days off. c) Lack of educational incentive programs. d) Little recognition for good performance of duty. e. Bad supervision and management. f) Unsatisfactory working conditions. g) Poor equipment. h) Low pay, few benefits and inadequate retirement. 2. External Stress Situations. a) Political interference in police procedures. b) Internal affairs investigations of the most minute complaints. c) Political patronage within the department. d) Ridicule and harassment by law breakers. e) Mistreatment by defense counsels in court. f) Being the scapegoat of most of societies' ills. g) Lack of understanding by the public of what the police role is. h) Lack of respect by certain segments of the society." (Paper-POLICE STRESS-DILEMMA OF THE POLICE PROFESSION, International Conference of Police Chaplains, p. 1 & 2)

The Police Chaplain is not officially a law enforcement officer even though he often wears a police uniform and in some instances may be sworn into duty when needed. He is a staff assistant to the Chief of Police. "He is therefore authorized to visit the District Station Houses (Precincts) and has access to all buildings and scenes where the presence of police officers indicate the requirement or need for his services." (Handbook of the International Conference of Police Chaplains, p. 7)

The list of "Duties and Responsibilities" of Police Chaplains offers the best description of their work. "As part of their official duties with the department, the Chaplains are expected to perform the following tasks and other such duties that may be requested of them by the Chief of Police. -Assist department officials in making notifications to families of police officers receiving serious injury or upon death. -When an officer is seriously injured or has died on duty, respond to the hospital emergency room on request and identify himself to the hospital staff and the hospital chaplain and work with both according to common ethical courtesies. -Visit sick and injured police personnel at home or in the hospital. -Attend and participate in funerals of active as well as retired members of the agency or department. -Be on call and on the street during any major demonstration in the city or any public function requiring the presence of a large number of police officers. -Counsel officers with personal problems. -Conduct memorial services. -Instruct and interview recruits. -Present formal lectures at the police academy. -Participate in "in-service" training classes. -Be willing to enter into training courses



to enhance his(her) effectiveness. -Periodically attend roll calls. Attend department graduations, promotions, award ceremonies, dinners, social events, etc., and offer invocations and benedictions. -Represent the department before official bodies upon request. -Be responsible for the organization and development of the spiritual organizations in the department. -Public relations efforts. -Write column for the local police association newspaper, in-house news letter, or magazine. -Attend monthly staff meetings of the chaplains and discuss mutual problems and programs. -Respond to all major disasters in the city: bombings; building collapses; explosions; airplane crashes; multiple-alarms of fire; unusual industrial accidents and other disasters. -Provide liaison with other religious leaders in the community. -Notify as soon as possible the involved person's clergymen in cases of death or serious injury. -Make proper referrals in unique cases which need specialized attention." (Handbook of the International Conference of Police Chaplains, p. 7 and 8.)

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e. Fire/Chaplains. Many of the same needs that police men and women have are also found with firemen. The Fireman Chaplain has a ministry to both the personnel on duty and those people whose homes have been damaged by fire. Much the same description of responsibilities of a police chaplain is shared by a fireman chaplain. The ministry of a fireman chaplain to the public adds an additional dimension. "The chaplain has been able to give comfort and support to families whose homes have been damaged by fire. By being on the fire scene, he has stayed with the victims until relatives or friends could come in. On the occasions where the homes have been a total loss, the families losing all their possessions, the chaplain has been able to help obtain clothing and household goods immediately needed and help provide whatever may be needed until the family could recover or a community agency or individual could take over." (The ICM Communique, October November 1975 issue, p. 2)

## INDUSTRIAL CHAPLAINCY ASSOCIATIONS

Although there are independent Industrial Chaplains who serve ministries in the industrial society, it is vitally important that the chaplain be associated with an alliance of chaplains which can acknowledge, support, and provide additional training in these specialized chaplaincy ministries. Industry continually has people (many of whom are clergy) who want to push their own gimmicks, products, ministries, etc. upon others. Credible organizations which provide umbrellas for recognition, endorsement, and accreditation are looked for by industry. Since Industrial Chaplaincy is young, these organizations are just now beginning to form.

Perhaps one of the more longstanding chaplaincy associations is the International Conference of Police Chaplains in Washington D.C. Its handbook, standards, and guidelines for chaplaincy ministries provide those who are engaged in full and part-time (most are part time) police chaplaincy with direction. The Fire chaplain association provides similar services for fire chaplains as well.

If the Christian Reformed Church will be engaged in Industrial Chaplaincies, then I am convinced we must work with the National Business and Industrial Chaplain's Association. This Industrial Chaplaincy alliance includes chaplains from the Southern Baptist Church, the United Methodist Church, the United States Army, the Roman Catholic

Church and many others who are presently beginning new industrial chaplaincy ministries. This organization is developing an accreditation program with the College of Chaplains so that the Industrial Chaplains who are apart of this alliance will be academically and professionally accepted as chaplains. The NBICA is appealing to denominations, interested clergy, and industry to develop the industrial chaplaincy program with a quality of excellence. Very shortly, a non-profit incorporation will be created by this association to recruit, train, certify, and place chaplains in industrial settings.

Presently thës NBICA articulates the following qualifications of its members. The "personal qualifications include: (1)genuine interest in and an understanding of persons in the business-industrial community;(2)professional and educational qualifications for the role; (3)a workable philosophy of life; (4)proper response to a divine call and a sense of mission; (5)trustworthiness. ...Professional qualifications include: (1)Graduate of an accredited college and seminary. (2)One year of certified clinical pastoral education in an accredited training center. (3)At least two years of pastoral experience. (4)Current endorsement by his denomination. (5)Capability in designing, developing and administering a chaplaincy program. This will be reflected in his ability for group leadership, individual counseling and cooperative relationships with supervisor and management personnel. For this reason, his training should include a knowledge of the principles of personality development, transactional analysis, and an understanding and appreciation for group processes." (Sodeman, Business and Industrial Chaplaincy, p. 19 & 20)

Included in the earlier reports which I have given is a copy of the constitution of this National Business and Industrial Chaplaincy Association. Presently, Rev. Jack Clack, a Chaplain at Valmac Industries in Russellville, Arkansas; Rev. Bert Miller, a chaplain at the Cameron Iron Works in Houston, Texas; and Rev. Wayne Hulon, a chaplain at Motor Convoy in Allanta, Georgia are the executive officers. And Rev. Lowell Sodeman, the Associate Director of Industrial Chaplaincies in the Southern Baptist Church in Allanta Georgia, is one of the key persons to contact.

Another alliance of Industrial Chaplains with whom we must have contact is The Institute of Industrial and Commercial Ministries, Inc. The purpose of this organization is to develop industrial ministries which area"discerning, compassionate outreach of the church through volunteer chaplains who meet persons in business and industry at the point of their felt need with a supportive presence, individual counseling or effective referral to enable them to discover their full humanity." The expressed premisex of this organization states that ministry is: "1.A Christian Outreach 2.Ecumenical and inter-racial 3.Inseparably related to the local church as a means of commitment and renewal 4. Lay and clergy oriented 5.Volunteer to business and industry 6. One which helps persons to an awareness that God cares for them where they are 7. Mobile, on the line and in every arena of human endeavor. 8. Performed by competent, trained, certified chapla ns."(Promotional Materials of the Institute of Industrial and Commercial Ministries, Inc.)

The Institute establishes local groups in a city called "A Unit" who in turn recruit, train, place, certify, support, and evaluate the ministries of its volunteer chaplains. All those involved in



the operation of this interdenominational "Unit" must take the week long seminar of at least 12 classes acquainting them with significant information about industrial chaplaincy. These courses include: 1) Theology of Industrial Mission (Chaplaincy mission) 2. The Chaplain at work 3. Stresses of a Technological Society 4) Dealing with Problems of Human sexuality 5. Counseling techniques 6. Dealing with People in Crisis 7. Alcohol-Early Referral and Performance Problems 8. The Industrial Chaplain 9. Trade Unionism 10 Problems of Young Workers 11. Problems of Financial disorganization 12. What does management expect? 13. Power and Responsibility 14. Problems of Public Employees 15 Person-to-person communication 16. Faith and Technology 17. Discovering meaning in life 18 Industrial Relations. Some of these classes are led by people from the Institute and others are conducted by people in the local area of the Industrial Chaplain.

The strength of the Institute of Industrial and Commercial Ministries, Inc. is that it is a volunteer organization involving local churches in ministry to industry. Because of its inter-denominational umbrella, business and industry is willing to accept local Christian leaders--lay and clergy--into ministries within the industrial setting. This Industrial Chaplaincy Alliance has demonstrated a credibility in the industrial world with its well-organized, comprehensive education and support program for the chaplains it endorses.

#### FINANCIAL ARRANGEMENTS

The question of who pays Industrial Chaplains is a very important one to raise at this point. For if the question is really, Who benefits?, then the cost of Industrial Chaplaincy program could be assumed by labor, management, and/or the church. If the question is really, Whose ministry is it that is being performed?, then the church itself is responsible for supporting the Industrial Chaplain.

Industrial Chaplains have demonstrated that without question the chaplaincy program in industry more than adequately "pays" for itself. "Inevitably, and naturally, the question arises, Does it pay? Is there any economic justification for the employment of a chaplain (by industry implied)? The answer is a positive and demonstrable YES. While business and/or industry might not wish to launch a chaplaincy program solely on the basis of anticipated financial profit, companies who have tried it claim dollar savings. Companies employing chaplains report these benefits derived from their work:

- improved morale among labor and management;
- increased cooperation and acceptance of responsibility;
- improved company image without being labeled paternalistic;
- increased good will in the community;
- reduction in waste and thievery;
- reduction in absenteeism, labor turnover and accidents;
- high rate of rehabilitation for persons with problems related to alcohol abuse." (Sodeman, Business and Industrial Chaplaincy, p. 14.)

Presently, most full time Industrial Chaplains are hired by management and their salaries are paid by the business or industry(ies) employing the chaplain. The chaplain then is answerable to someone in high management for review and evaluation. In some instances, a committee of management and labor persons are the ones to whom the chaplain is

answerable. This raises the sticky question then, Does the Industrial Chaplain work for management? Most Industrial Chaplains today would adamantly deny that they are the pawns of management and that they have a ministry to the total work force of a business or industry. In my judgment, the "Pastoral Counseling model" that many Industrial Chaplains are using assume many values which reinforce the management's perspective on labor-management struggles. The more "Prophetic Chaplaincy model" would generally favor the working man on the other hand. It would appear that if Industrial profits are increased because of an Industrial Chaplain and if management then controls the financial arrangements of a chaplain, the Chaplain runs a high risk of being management dominated.

If the Industrial Chaplaincy program is seen as one which benefits the working man, whether he or she is the hourly worker or the corporation management, ~~then~~ conceivably the payment of services rendered by the Chaplain should come from the labor force. Certainly the worker who comes to the chaplain for help benefits by the ministry of the Chaplain. Suggestions have been offered that Labor Unions should assume the financial support of the Industrial Chaplain. From this line of reasoning, the Industrial Chaplain would be answerable to a representative committee from the Labor Force. This obviously puts the question of chaplain domination on the other side of the management-labor struggle. Does the Chaplain necessarily become an advocate of the labor force by having the union or the labor force itself pay his way?

In an earlier report I have suggested that financial support should come from both management and labor within the Industrial setting. I am convinced at this time, however, that the additional question of Whose ministry is the Industrial Chaplaincy? is even more significant than the question of Who benefits by the Chaplain? For the chaplaincy program is a ministry of the church. And if the church is to clearly recognize its need to be in the marketplaces of society, then it has to assume the responsibility to support such ministries. Presently, very few full time Industrial Chaplains are supported by their local church or denomination. Obviously, the volunteer, part time chaplains associated with the Institute of Commercial and Industrial Chaplaincies, Inc. are supported by local churches where monies are needed and by the donation of personal time.

It is my recommendation that the salary of the Industrial Chaplain be paid for by the denomination and raised by both quota's and salary support from local churches. The industry to which the Chaplain is assigned is responsible for the costs of office space, materials, benefits (continuing education, pension, hospitalization, life insurance, etc), and operation expenses. The Industrial Chaplains salary shall be commensurate with the company policy for other professional persons with equivalent education and experience. Thus, each Industrial Chaplain will receive a salary which is determined by the local context. The Chaplain must be responsible to the church for his ministry. But he must also be responsible to either a high management official or preferably a Board of labor and management people in industry who are responsible for review and evaluation of the Chaplain. See below concerning the evaluation of the "success" of the Industrial Chaplain.

## THE QUALIFICATIONS OF AN INDUSTRIAL CHAPLAIN

The Industrial Chaplain is a unique person because of the position he holds outside the parish church and the task he performs in the industrial setting. The standards for determining those who are called to this kind of ministry must be high so as to afford those who are engaged in this work every opportunity for a successful ministry and to insure a competent fulfillment of a very difficult ministry. What is presented below are some guidelines for qualifications which must then be interpreted within the context of each industrial chaplaincy position and each person seeking the position.

The question of whether industrial chaplaincy should include both men and women is a question of how one understands "ordination" and "office". It also raises the question of whether industrial chaplaincy is only a responsibility of "clergy". I have addressed these questions earlier in this report. These questions must be raised by Synod as it attempts to understand the Bible concerning "women" in the church and "lay-ministries" from the church. I am personally convinced that the need for chaplains can be filled by men and women, clergy and laity who have a commitment to Jesus Christ and abilities that are fitted for this ministry. The qualifications presented below will apply to male, ordained clergy with the realization that women and unordained men may also meet these standards with adaptations as well.

The personal qualifications of the Industrial Chaplain have been identified by the National Business and Industrial Chaplaincy Association as follows: (1) Genuine interest in and an understanding of persons in the business-industrial community; (2) professional and educational qualifications for the role; (3) a workable philosophy of life; (4) proper response to a divine call and a sense of mission; (5) trustworthiness." (Sodeman, Business and Industrial Chaplaincy, p. 19) In my contacts with others, I would add several other personal qualifications which should be possessed by the Industrial Chaplain. (6) He must have the ability to translate Biblical and theological concepts into workable life situations. (7) He must have a keen sense of evaluating moral and ethical issues in industry. And (8) he must have a developed sense of his own personal identity, especially in areas of authority hassles, personal self worth, and self motivation.

Professionally the Industrial Chaplain should meet the standards that have been established by the National Business and Industrial Chaplain's Association. 1) He must be a graduate of an accredited college and seminary. 2) He must have one year of certified clinical pastoral education in an accredited training center. Accreditation from professional associations such as the Association for Clinical Pastoral Education, American Association of Pastoral Counselors, the College of Chaplains, and/or the National Institute of Business and Industrial Chaplains Association are recognized by this Association as well. 3) He must have at least two years of pastoral experience. 4) He must have current endorsement by his denomination for both his sake and for the sake of the industry who employs him. 5) He must demonstrate a capability in designing, developing, and administering a chaplaincy program. This will be reflected in his ability for group leadership, individual counseling and cooperative relationships with supervisory and management personnel." (Sodeman, Business and Industrial Chaplaincy, p. 20)

In addition to this, the Industrial Chaplain should develop a familiarity with various aspects of his new ministry either prior to beginning or shortly after he has begun his new work. These various aspects might include: 1)The language and attitudes of the particular industrial setting in which he will work. 2)The job description that was developed by a Labor and Management Board prior to his appointment. 3)An understanding of and an ability to interpret the rules, regulations, and policies of the company for which he will work. 4)A familiarity with the particular problems encountered by management and labor of the corporation in which he works. 5)A knowledge of the history and workings of labor unions and the particular labor union(s) in his industrial setting. 6)Academic training in speciality areas of ministry such as: management training, counseling, institutional programming, personnel management, etc. 7)Developed ministry packages which can be presented to the industrial leaders using the Chaplain's personal skills and interests--i.e. Parent Effectiveness Training, seminars on loneliness, homosexuality, marriage enrichment, Bible Study, etc. 8)Local clergy associations with whom his ministry to and from the church may develop. 9)Personal support person(s) and groups inside and outside the industrial setting to whom the chaplain can talk over his ministry. 10)A plan of ministry in his particular industrial setting. 11)An experiential knowledge of the helping professionals in the community for mutual referral.

It must be stressed that the individual personality, talents, and learned skills of a given person must be carefully considered in the extension of a call for ministry in a particular industrial setting. A chaplain who may be well equipped for an industrial chaplaincy ministry in a chemical research corporation may be ill equipped for a ministry in a machine shop. In considering the qualifications of the Industrial Chaplain, these more intangible but real qualities must also be considered. "It is unquestionable true that the success of a program rides squarely upon the shoulders of the chaplain himself. We have found that it is difficult to renew a program with a company that has been disappointed with the chaplain who has served previously. ..This is always the case of a man not understanding what his role is and moving into a situation without adequate preparation on the part of management." (Sodeman, Paper prepared in response to inquiries from Industrial Chaplaincy Research, Inc., p. 2)

#### THE MEASURE OF A SUCCESSFUL MINISTRY

One of the most difficult areas to determine in any pastoral ministry is the measure of <sup>the</sup> so called "SUCCESS" that the person has in performing his ministry. The word "success" in our western, materialistic society implies "more", "better", "bigger", "nicer" than something before or something else. A Roman Catholic hospital chaplain measures the "success" of his ministry by the large number of communions he offers hospitalized patients while another hospital chaplain measures her "success" by the quality of in-depth counseling sessions she has with patients. Parish pastors point to growing (numerically) churches as indicators of "success" or better sermons as more people actively participating in the church's ministry.

How does the Industrial Chaplain evaluate the "success" of his ministry? Certainly the ideas of "more", "better", "bigger", "nicer" do play a part in this evaluation. I am convinced that the notion of competitiveness needs to be taken out of "success". I would define

"success" as "achieving pre-decided goals". These goals are established by the chaplain along with Labor-Management Board in industry and a Chaplaincy-Committee-Church Council Board from the "church". These Boards stand in support of the Industrial Chaplain and in no less than a yearly review assist the Industrial Chaplain in evaluating and planning his ministry.

At least three areas of goal planning and evaluation must be considered in evaluating the "success" of the Industrial Chaplain's ministry: 1) Personal goals, 2) Goals related to industry, and 3) Goals related to the church.

Personal goals: "The first and most important responsibility of the chaplain is to be the chaplain. His usefulness depends on his understanding of his role. Here is his uniqueness and his strength." (Sodeman, Business and Industrial Chaplaincy, p. 21.) Evaluating the chaplain's ministry must ask questions concerning the chaplain's personal identity. Does he know who he is and what his strengths and weaknesses are? Does he have a comprehension of what he is doing as a chaplain? Is he self motivated and clear in himself that what he is doing is worthwhile? Is he satisfied in what he is doing as an Industrial Chaplain? Although the chaplain himself has to be asking himself these questions, a review of his own personal goals with others is essential to keep a clear perspective of where the chaplain is heading.

Goals relating to industry: Undoubtedly, management people will be asking the question of whether or not the chaplaincy program affects dollars and cents. For the chaplain to pass over this bottom line accounting is to miss where management people are coming from. Hopefully, the Chaplain will not simply buy the capitalistic idea that the making of money is the final criteria of success. But in the same breathe, the chaplain can not deny the reason for which most people come to work--to earn a living. But does it pay for the chaplain to be around will be asked? Is there any improvement in the morale among labor and management? Are there reduced feelings of depersonalization? How do people cooperate and accept responsibility as a result of the chaplain's ministry? How does the community view industry? Is it with better sensitivities? For Is there a reduction in waste and thievery? Has absenteeism, labor turnover, and accidents been reduced? How do those counseled view their own self worth? Has their been the prophetic voice to injustice, unfairness, and inequality? How has the system in industry been confronted with the righteousness of God? Are people finding resolve to their problems? Is there new life in Christ? Is every area of industry (or agreed upon portion of industry) being served by the chaplain? Are real needs being met?

Many of these questions can be focused upon by the Chaplain along with his Management-Labor Board. "It is suggested that an advisory group or committee made up of representatives of both labor and management be established to provide support, evaluation, and guidance on a personal and confidential level. This pinpoints responsibility, giving both the industry and the chaplain a responsible group through which grievances may be aired or suggestions may be channeled. This advisory group provides a safeguard that permits the program to function as intended." (Sodeman, Business and Industrial Chaplaincy, p. 22.)

Goals relating to the church. I recommend that a Board or Advisory Committee be established representing the local Church Council and a person from the Chaplains Committee. This Board will meet with the Chaplain no less than once a year to review his ministry goals? Many of the questions asked above will be asked from a slightly different perspective. Is the Chaplain's ministry advancing the kingdom of God? How? In what ways is he aiding the broader body of Christ through his ministry in industry or with the local churches in the area? Does the Industrial Chaplain demonstrate a Biblically founded, moral, ethical, spiritual, theological perspective on his own life and work? In what ways does the Industrial Chaplain feel he could benefit the local church in which he is a member, the denomination, the church at large with his insights and abilities? What goals and aspirations have been achieved? What goals can be set for the new evaluation period?

The questions suggested above are guidelines for determining the "success" of an industrial Chaplaincy and not the only ones that could be asked. It is by having the Industrial Chaplain set his own goals in the context of industrial representatives and church representatives, he has an accountability in his ministry which assists him in ministering in the name of Jesus Christ. There is a checks and balances system for his ministry at three different levels-- 1)himself, 2)the industrial board, and 3)the church board. The primary purpose of this evaluation is not to tear down but rather to build up and enhance the ministry and person of the Industrial Chaplain.

#### HOW DOES THE CHRISTIAN REFORMED CHURCH ESTABLISH A CHAPLAINCY PROGRAM IN INDUSTRY?

What procedure should the Christian Reformed Church follow in establishing an Industrial Chaplaincy ministry? This question is already being partially answered by the existence of this report. A more careful delineation of the steps required for Industrial Chaplaincy is necessary however.

(1) Secure adequate information. "In considering the establishment of a chaplaincy program, careful investigation and discussion should be carried on with competent and knowledgeable persons who have had experience with the program. Programs vary considerably from one business or industry to another due to the nature of the business, the viewpoint of management, and the geographical location. The National Institute of Business and Industrial Chaplains can provide helpful information upon request." (Sodeman, Business and Industrial Chaplaincy, p. 30)

It is vitally important that our church thoroughly research Industrial Chaplaincy as this report is attempting to do. What are the Biblical, Theological, and Ecclesiastical questions that need to be raised? What are the practical problems? These and related questions need to be asked now prior to the endorsement of Industrial Chaplaincy as a viable ministry. But these questions need to be rethought through as each Industrial Chaplain considers a given industrial setting for ministry.

(2) Denominational endorsement. The question of whether or not Industrial Chaplaincy is "spiritual in character and directly related to



the ministerial calling? (Article 13 of the Church Order) must be determined by Synod before Chaplains serving in full time capacities can be called. Upon approval of Synod of Industrial Chaplaincy as a viable ministry in the Christian Reformed Church, each individual Industrial Chaplain must have the endorsement of the Chaplain's Committee for his ministry. Both the hiring agency and the chaplain are protected by this endorsement for it insures that the Industrial Chaplain meets the position requirements of his job and that the employer has a dependable and recognized source of accreditation for the chaplain's labors.

(3) Position description. Initially, approaches have to be made to industry to awaken an interest in industry for an Industrial Chaplaincy program. Models for ministry in existing industrial ministries may be suggested. Reports such as this one may be examined. As the interest in industry is stimulated, a position or job description must be drawn up by labor-management and church people. "This is a basic tool for determining what the needs are, what will be a basis for evaluation, and a means of determining the pay scale. Sample copies are available from the National Institute of Business and Industrial Chaplains Association." (Sodeman, Business and Industrial Chaplaincy, p. 31) These initial contacts will have to be made by the Chaplain's Committee, local church councils interested in establishing Industrial Chaplaincies, or interested Christian leaders who working with the Chaplain's Committee are intent on establishing a chaplaincy ministry in a particular industry. Requests for new chaplains are also being made to the Industrial Chaplaincy Associations as well.

(4) Selection and training of the Industrial Chaplain. Choosing the right person for the right industrial setting is essential for the successful ministry that will take place in industry. Aptitude, personality, skills, and ability need to be considered. A clear understanding of the kind of ministry needed in industry likewise needs to be comprehended. Upon the prayerful guidance of the Lord to select the right person for industrial chaplaincy in a given industry, the chaplain will undoubtedly need more training for his work. Possible Clinical Pastoral Education is needed. Academic training in business ethics, industrial management, labor unions, etc. may also be necessary. I am convinced that the newly called Industrial Chaplain must enter into some kind of process whereby he develops his own concept of Industrial Chaplaincy which might be appropriate to his new setting. This process may include visiting and sharing in ministry with existing Industrial Chaplains. It may include a more academic research project of researching existing Industrial Chaplaincies. But I am convinced that the newly selected Industrial Chaplain must have entered a process whereby he has developed his own personal concept of what he will be about.

(5) Financial arrangements. The financial arrangements must be clearly defined prior to the Industrial Chaplain assuming his responsibilities. If the denomination is to pay the salary of the chaplain, industry must be clear as to what expenses it will have in engaging the services of the Industrial Chaplain. It is suggested by the National Business and Industrial Chaplaincy Association that the chaplain's salary and financial agreements should be commensurate with the company policy for other professional persons with equivalent education and experience. The Association assumes with this approach that the chaplain is paid by industry; however, even with the church paying

the bill, I believe this is still a good guideline to consider.

(6) Introducing Industrial Chaplaincy and the Industrial Chaplain to industrial people. Crucial to the development of an industrial chaplaincy ministry is the acceptance and rapport a chaplain develops early in his ministry. "Upon his employment, the chaplain should be made acquainted with all personnel through company bulletins, newsletters, announcements posted on bulletin boards, and in various group meetings of officials and supervisory persons. In other words, every available means within the company should be used to create a climate of acceptance which will be company-wide. The idea of accepting help for one's problems, whatever they may be, can be made fashionable! Explain that safeguards guaranteeing confidentiality will be established and protected." (Sodeman, Business and Industrial Chaplaincy, p. 32)

Just as in any position of leadership, the getting to know you process is an essential process of establishing credibility for the Industrial Chaplain. And therefore it is a process that takes time to establish. The chaplain is not only orienting himself to the new environment where he is recognizing needs, perceiving challenges, and formulating ministries, but he is also orienting people in industry to the ministry he will perform and the person he is in performing his ministry. So it essential that he will have thought through the kinds of ministry he wishes to pursue in his new setting while being flexible to respond to unexpected needs and challenges.

(7) A member of the team. The Industrial Chaplain is serving as an extension of the local churches in his community and opportunities to acquaint himself with area pastors and churches is high on the priority list of activities for the new Industrial Chaplain. "The chaplain should expect to be a member of the team. He will relate with other professional persons employed by the company such as the physician, the psychiatrist, and/or the psychologist and legal aides. He should become acquainted with welfare agencies in the community. He will be introduced to religious leaders and churches of the area as a colleague of the pastors, joining them in their concern for the welfare of persons." (Sodeman, Business and Industrial Chaplaincy, p. 32.)

(8) Goal planning. Some time after the Industrial Chaplain has had an opportunity to become acquainted with his new ministry and many of its needs, planning sessions with a Labor-Management Advisory Board and with a Church Council-Chaplain's Committee Board must be held to set goals and objectives for the Chaplain's ministry. It must be the Chaplain himself who must ultimately set the direction of his own ministry upon the concurring advice of these other boards. Review and evaluation of the Industrial Chaplain's ministry should be made no less than once a year.



## RECOMMENDATIONS

I recommend that:

1. The Chaplain's Committee endorse Industrial Chaplaincy as a viable ministry of ordained Christian Reformed ministers and recommend to the Synod of the Christian Reformed Church to likewise endorse Industrial Chaplaincy.  
Grounds:
  - a. Industrial Chaplaincy can be demonstrated to be "spiritual in character and directly related to the ministerial calling."
  - b. The needs found in industry for a chaplain to minister in the name of Jesus Christ are many and opportunities for a Prophetic-Priestly-Kingly Man of God are opening up in industrial settings; it is the nature of the church to respond to need.
  - c. The Industrial Chaplaincy ministry will provide an extension of the church's ministry in the arena of life that the church has been ill equipped to serve with the full redeeming love of God.
  - d. Industrial Chaplaincy will provide our denomination and local churches with resource people who will enable the church to do greater and better ministries through committed Christians, who work in the industrial world.
2. The Chaplain's Committee establish several "pilot" Industrial Chaplaincy projects in quite different settings to explore more experientially the nature of Industrial Chaplaincy and to learn the dangers and the opportunities for ministry for future Industrial Chaplaincies.

### Background:

Crucial to these recommendations is obviously Recommendation #1. If this recommendation #1 is accepted, then the church needs to develop procedures and become experientially aware of the potentials of this kind of ministry. A report such as this gives valuable assistance to setting up the "pilot" projects, but the pilot projects will bring the first hand acquaintance to the program. A sub-committee from the Chaplain's Committee would undoubtedly need to approach industries and sell the concept of Industrial Chaplaincy. A Labor-Management Advisory Board and a Church Council (which is interested in extending a call for Industrial Chaplaincy)-Chaplain's Committee Advisory Board would work together in making a position or job description and selecting appropriate candidate(s). The National Business and Industrial Chaplaincy Association offers assistance in beginning a new program of Industrial Chaplaincy ministry.

### Grounds:

- a. Our denomination (and local church) needs to work through the process of establishing this new kind of ministry for ourself, even though there are other models to learn from....
- b. The insights and dangers that are learned in these pilot projects will be valuable for future Industrial Chaplaincy ministries.
- c. The nature of a "pilot" project does give an opportunity for the termination of a ministry if unexpected and undesired implications arise.

3. The Chaplain's Committee provide appropriate training for the Industrial Chaplains engaged in these pilot projects.  
Grounds:

- a. To enter this new ministry specialty skills and Clinical Pastoral education are essential. Most ordained men will have to have additional training to be equipped for this ministry.
  - b. The newly called Industrial Chaplain will need both the time and support of the Chaplain's Committee to develop his own new ministry style in industry. This might include research, on the job training visits to existing industrial chaplaincy ministries, conversations with other knowledgeable people.
4. The Chaplain's Committee recommend to the Synod of the Christian Reformed Church an appropriate increase in quota's to support the ministries of Industrial Chaplaincies (taking into consideration that local churches may wish to take on the financial responsibilities as well).

Grounds:

- a. Since Industrial Chaplaincy is a ministry of the church, it is the church's responsibility to financially support the ministry.
- b. Like the ministries of military chaplains, foreign, and home missionaries, the ministry of the Industrial Chaplain is a ministry which is endorsed by the denomination. Individual churches may contribute toward the salary and prayer support of a particular minister, the responsibility of the ministry comes to the whole denomination.

5. The Chaplain's Committee recognize officially and promote the Industrial Chaplaincy ministries of part time, volunteer chaplains by maintaining a list of those engaged in these ministries and by challenging church leaders to engage in such ministries.

Grounds:

- a. Many within our denomination are engaged in volunteer "industrial chaplaincy" ministries and it is within the purview of the Chaplain's Committee to be both informed of these ministries and promote them.
- b. The Church of Jesus Christ will be challenged in its mission responsibility to our industrial society by the sharing of ministry ideas that are engaged by many within our denomination.
- c. Both lay and clergy persons need the support and acknowledgment of their ministries.